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Jesus Said

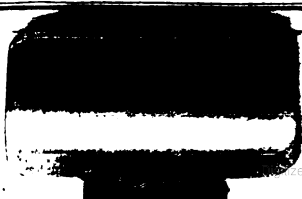
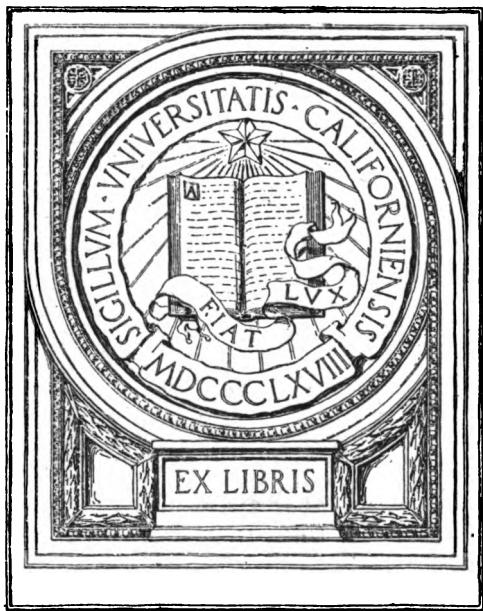
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Bible N.T. Gospel, Selections, English

JESUS SAID

QUESTIONS OF LIFE ANSWERED
BY THE ONE WHO ALONE SPEAKS
WITH AUTHORITY

SELECTED AND ARRANGED BY
FRANCES E. LORD



BOSTON
SHERMAN, FRENCH & COMPANY
1913

UNIVERSITY OF
CALIFORNIA

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TO THE
ASTORIA

PREFATORY NOTE

This little hand book is put forth with a single and definite purpose.

When Jesus was about to leave his disciples he told them that the Comforter, the Holy Spirit whom the Father would send in his name, would teach them all things and bring to their remembrance all that he himself had said to them.

This is *the need* of the Christian—to have the Holy Spirit bring to his mind at the right moment the words of Christ.

But how if the Christian be not familiar with these words? The lack—the weakness—of so many Christians to-day is that, never having learned them, these words are not “in mind” to be “brought to remembrance.”

The mission of this little book is to present the final word that has been, or can be, spoken on the pressing questions of life in

such shape that it may be easily carried
and daily studied.

With this purpose it is sent forth.

May the Lord grant that its mission be
fulfilled.

F. E. L.

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I

QUESTIONS OUT OF THE NIGHT

A man of the Pharisees named Nicodemus came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God, for no one can do these signs that *thou* doest except God be with him.

Jesus answered and said unto him:

Verily, verily, I say to thee, Except one be born from above he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?

Jesus answered:

Verily, verily, I say to thee, Except one be born of water and Spirit he cannot enter

[1]

into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said to thee, Ye must be born from above. The wind blows where it wills, and thou hearest the voice of it, but knowest not whence it comes or whither it goes; thus is it with every one that is born of the spirit.

Nicodemus said to him, How can these things be?

Jesus answered and said to him:

Art thou the teacher of Israel and understandest not these things? Verily, verily, I say to thee, we speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven but he that came down from heaven, the Son of man who is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that every one that believeth on him may have everlasting life. For so did God love the world, that he gave his Son—his only begotten—that whosoever believeth

on him should not perish, but have eternal life.

John 3:5-8, 10-16.*

* **NOTES**—References throughout these pages are to the words of Jesus only.

Italics are more freely used than otherwise they would be because of the lack of the English, as compared with the Greek, in various modes of emphasis.

[3]

II

QUESTIONS FROM WITHOUT THE PALE

Jesus leaving Judea to return to Galilee must pass through Samaria. Near to the city of Sychar was Jacob's well ¹; and while his disciples went into the city to buy food Jesus wearied with the journey sat thus at the well.² It was about the sixth hour. There came a woman of Samaria to draw water.

Jesus saith to her:

Give me to drink.

The woman saith to him, How is it that *thou*, being a Jew, askest drink of me, a Samaritan woman? For Jews have no dealings with Samaritans.

Jesus answered and said to her:

If thou knewest the gift of God and who

[4]

it is that saith to thee, Give me to drink, *thou* wouldst have asked of *him*, and he would have given thee living water.

The woman saith to him, Sir, thou hast nothing to draw with and the well ³ is deep; whence then hast thou that living water? Art *thou* greater than our father Jacob, who gave us the well ⁴ and himself drank from it, and his sons, and his cattle?

Jesus answered and said to her:

Every one drinking of this water will thirst again; but whosoever drinketh of the water that *I* shall give him, it will become in him a spring ⁵ of water leaping up unto eternal life.

The woman saith to him, Sir, give me this water that I thirst not, neither come hither to draw.

Jesus saith to her:

Go, call thy husband and come hither.

The woman answered, I have no husband.

Jesus saith to her:

Thou hast well said, I have no husband, for thou hast had five husbands and he whom thou now hast is not thy husband; this hast thou spoken truly.

The woman saith to him, Sir, I perceive

[5]

that *thou* art a prophet. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where one must worship.

Jesus saith to her:

Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. *Ye* worship that which ye know not; *we* worship that which we know; for salvation is from the Jews. But, the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth; for such the Father also seeketh for his worshipers. God is a spirit, and those who worship him must worship in spirit and truth.

The woman saith to him, I know that Messiah cometh (he that is called Christ); when he is come *he* will tell us everything.

Jesus saith to her:

I that speak to thee am he.

Upon this came his disciples, and they marveled that he talked with a woman, yet no one said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot and went away into the city and saith to the

people, Come, see a man that told me all things that ever I did; can it be that this is the Christ? They went out of the city and were coming to him. Meanwhile the disciples begged him, saying, Rabbi, eat.

But he said to them:

I have food to eat that ye know not.

The disciples therefore said one to another, Can someone have brought him something to eat?

Jesus saith to them:

My food is to do the will of him that sent me, and to complete his work. Are ye not saying, There are yet four months and then cometh the harvest? Behold, I say to you, Lift your eyes and look on the fields, that they are white to the harvest already. He that reapeth receiveth wages and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For in this is the saying true, One is the sower and another the reaper. I sent you to reap that whereon ye have not labored; others have labored and ye are entered upon their labor.

John 4:7, 10, 13, 14, 16-18, 21-24, 26, 32, 34-38.

¹ Gr. *πηγή*, spring.

² Gr. *πηγή*.

³ Gr. *φρέα*, well, including both spring and surrounding stone-work.

⁴ Gr. *φρέα*.

⁵ Gr. *πηγή*.

Word in Eng. is (in No. 5) "spring"—*πηγή* in Greek—same word as (in Nos. 1 and 2) translated "well."

III

A QUESTION OF CASTE

As Jesus passed by he saw a man named Matthew sitting at the place of toll.

And Jesus said to him:

Follow me.

He rose up, and left all, and followed him. And he made him a great feast in his house. And as they were at table many publicans and sinners came and took their places with Jesus and his disciples, for there were many, and they followed him. But when the Pharisees saw it, they said to his disciples, Why eateth your Master with publicans and sinners?

Jesus, hearing it, said:

They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners.

Mark 2:17.

IV

A QUESTION OF TIMES AND SEASONS

Then came to Jesus the disciples of John, saying, Why do we and the Pharisees fast, but thy disciples fast not?

And Jesus said to them:

Can the sons of the bridechamber fast in the time when the bridegroom is with them? So long as the bridegroom is with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then will they fast in that day.

Mark 2:19, 20.

V

THE SABBATH QUESTION

It came to pass that Jesus was going on the sabbath-day through the grainfields; and his disciples were hungry and began as they went to pluck the ears and to eat, rubbing them in their hands.

The Pharisees said to him, Behold why do they on the sabbath-day that which is not lawful?

And he said:

Did ye never read what David did when he had need and was hungry himself and they that were with him? How he entered into the house of God when Abiathar was high priest, and ate the shew-bread, which is not lawful to eat save for the priests, and gave also to them that were with him? And have ye not read in the law, how that on the sabbath-day the priests in the temple

[11]

profane the sabbath and are guiltless?
But I say unto you that something greater
than the temple is here. If ye had known
what this meaneth, I will have mercy and
not a sacrifice, ye would not have condemned
the guiltless. And he said:

The sabbath came because of the man,
not the man because of the sabbath; so that
the Son of man is Lord of the sabbath also.

Mark 2:25-28.

Matt. 12: 3-8

VI

QUESTION FROM A PRISON

Now when John in prison heard of the works of the Christ, he called two of his disciples and sent to the Lord, asking, Art thou the Coming One, or look we for another?

Jesus answered and said to them:

Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have good news brought to them. And happy is he who shall find nothing to offend in me.

Matt. 11:4-6.

VII

WHICH WILL LOVE HIM MOST?

One of the Pharisees asked Jesus to eat with him. And he entered into the Pharisee's house and reclined at table. And behold, a woman who was in the city, a sinner, when she knew that he was at table in the Pharisee's house brought an alabaster cruse of ointment, and standing behind at his feet weeping, she began to wet his feet with tears and wiped them with the hair of her head, and tenderly kissed his feet and anointed them with the ointment. Seeing this the Pharisee who had invited him said to himself, This man if he were a prophet would have perceived who and what sort of a woman this is that touched him, that she is a sinner.

Jesus answering said unto him:

Simon, I have something to say to thee.
And he said, Master, say on.

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A certain lender had two debtors; one owed five hundred shillings and the other fifty. When they had nothing to pay with he freely forgave them both. Which of them now will love him most?

Simon answering said, I suppose he to whom he forgave most.

Jesus said to him:

Thou hast rightly judged.

And turning to the woman, he said to Simon:

Seest thou this woman? I entered into thy house; thou gavest me no water for my feet, but *she* has wetted my feet with her tears and wiped them with her hair. Thou gavest me no kiss; while *she* from the time I came in has not ceased to kiss my feet. My head with oil thou didst not anoint; but *she* has anointed my feet with ointment. For this reason I say to thee, *Her* sins—the many—have been forgiven, for she *loved much*; but he to whom little is forgiven, he loveth little.

And he said to the woman:

Thy sins have been forgiven; thy faith hath saved thee; go forth into peace.

Luke 7:40-48, 50.

VIII

WHAT MAY THIS PARABLE BE?

After Jesus had spoken the parable of the sower, his disciples came to him and asked him what this parable might be.

And Jesus said:

Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that have heard; then cometh the devil and taketh away the word from their heart that they may not believe and be saved. Those on the rock are they who when they have heard receive the word with joy; and these have no root; who for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they

[16]

that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. While that in the good ground, these are such as in an honest and good heart, having heard the word hold it fast, and bring forth fruit with patience.

Luke 8:10-15.

IX

QUESTION AS TO THE MEANING OF THE PARABLE OF THE TARES OF THE FIELD

When Jesus left the multitudes and went into the house his disciples came to him, asking him to explain to them the parable of the tares of the field.

And he answered and said:

He that soweth the good seed is the Son of man, and the field is the world: the good seed, these are the sons of the kingdom, and the tares are the sons of evil; the enemy that sowed them is the devil; the harvest is the completion of the age; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be at the completion of the age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things

[18]

that give offence, and them that do iniquity,
and shall cast them into the furnace of fire;
there shall be weeping and gnashing of
teeth. Then shall the righteous shine forth
as the sun in the kingdom of their Father.

Matt. 13:37-43.

X

QUESTION—A CRY THAT WAKES THE TIRED SLEEPER

As Jesus taught by the seaside a very great multitude gathered about him, so that he entered into a boat and sat, while all the multitudes were by the sea on the land. And with many parables spake he the word unto them as they were able to hear it, and without a parable spake he not unto them; and privately to his disciples he explained all things. And when even was come,

He saith to them:

Let us go over to the other side. And leaving the multitude they take him away with them as he was in the boat. And other boats were with him. And there came up a great storm of wind and the waves beat into the boat so that it was already filling. And he himself was in the stern asleep on

[20]

the cushion ; and they wake him and say to him, Master, carest thou not that we perish?

And he awoke, and rebuked the wind and said to the sea,

Hush, be still.

And the wind ceased and there was a great calm.

And he said to them :

Why are ye fearful? Have ye not yet faith?

Mark 4:35, 39, 40.

XI

WHAT SHALL WE DO TO WORK THE WORKS OF GOD?

On the morrow after the feeding of the five thousand the multitude sought for Jesus, and when they found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?

Jesus answered them and said:

Verily, verily, I say to you, Ye seek me, not because ye saw signs but because ye ate of the loaves and were filled. Work not for the food which perisheth, but for the food which remaineth unto eternal life, which the Son of man shall give you; for him the Father, God, hath sealed.

They said therefore unto him, What shall we do to work the works of God?

Jesus answered and said to them:

This is the work of God, that ye believe on him whom he hath sent.

John 6:26, 27, 28.

[22]

XII

WHAT DOST THOU WORK?

They said therefore to Jesus, What then doest *thou* for a sign, that we may see and believe thee? What dost thou work? Our fathers ate the manna in the wilderness; as it is written, He gave them bread from heaven to eat.

Jesus said to them:

It was not Moses that gave you that bread from heaven; but my Father giveth you the bread from heaven—the real bread. For the bread of God is that coming down from heaven, and giving life to the world.

They said then unto him, Lord, give us always this bread.

Jesus said to them:

I am the bread of life; he that cometh to *me* shall not hunger, and he that believeth on *me* shall never thirst. But, I said to

[23]

you that ye have seen me and yet believe not. All that which the Father giveth me shall come unto *me*, and him that cometh unto me I will not reject.

John 6:31-33, 35-37.

XIII

QUESTION OF THE TRADITIONISTS

There come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread.

Jesus answered them:

And why do ye transgress the command of God through your tradition? For God said, Honor thy father and thy mother; and, He that revileth father or mother, let him die the death. While *ye* say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been helped by *me* is Corban (devoted to God) he shall not honor his father or his mother. And ye have made void the word of God through your tradition. Hypocrites, well did Isaiah prophecy of you, saying,

[25]

This people honoreth me with the lips ;
But their heart is far from me.
But in vain do they worship me,
Teaching for doctrines the command-
ments of men.

And he called to him the multitudes and
said to them :

Hear and understand ; Not that which
entereth into the mouth defileth the man ;
but that which proceedeth forth from the
mouth, this defileth the man.

Then came the disciples and said to him,
Knowest thou that the Pharisees were of-
fended when they heard this saying ?

And he answered and said :

Every plant which has not been planted
by my Heavenly Father shall be rooted up.
Let them alone ; they are blind guides.
And if the blind guide the blind, both shall
fall into a pit.

Peter answered and said to him, Declare
to us the parable.

And Jesus said :

Are *ye* also even yet without understand-
ing ?

Perceive ye not that all that goes into
the mouth passes into the belly and is cast

out into the draught? But the things that proceed forth from the mouth come forth out of the heart; and those defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornication, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashed hands defileth not the man.

Matt. 15:2-20.

XIV

HEAVEN-BORN WIT BRINGS THE HEAVENLY BLESSING

Jesus went away into the borders of Tyre and Sidon. And he entered into a house and would have no one know it; and he could not be hid: for straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet: the woman was a Greek, a Syrophenician by race. And she cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

But he answered her not a word.

And his disciples came and besought him, saying, Send her away, for she crieth after us.

But he answered and said:

I was not sent but unto the sheep,—the lost ones—of the house of Israel.

[28]

Then came she and worshiped him, saying, Lord help me!

And he said to her:

Let the children first be filled; for it is not good to take the children's bread and throw it to the dogs.

And she said, yes, Lord, and the dogs under the table eat of the children's crumbs.

Then answered Jesus and said to her:

O woman, great is thy faith; be it unto thee as thou wilt. For this word go thy way; the demon is gone out of thy daughter.

Matt. 15:24, 26, 28.

Mark 7:27, 29.

XV

WHO DO MEN SAY THAT THE SON OF MAN IS?

And it came to pass as he was praying apart, the disciples were with him.

And he asked them, saying:

Who do men say that the Son of man is?

And they answered, Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

He said to them:

And *ye*, who say ye that I am?

And Simon Peter answering said, *Thou* art the Christ the Son of God—the living God.

Jesus answered and said to him:

Blessed art thou, Simon Bariona (Simon, son of John); for flesh and blood hath not revealed it to thee, but my Father who is in Heaven (*τοῖς οὐρανοῖς*, in the heavens).

Matt. 16:13, 15, 17.

[30]

XVI

IF THOU CANST

On the morrow after the transfiguration, when Jesus, with Peter and James and John, came down from the mountain to the other disciples, they saw a great multitude about them and scribes disputing with them.

And Jesus asked them:

What are ye disputing with them?

And one of the multitude came to him and kneeling said, Master, I brought unto thee my son who hath a dumb spirit, and wherever it taketh him it dasheth him down, and he grindeth his teeth and pineth away; and I spake to thy disciples that they should cast it out and they had not the power.

Jesus answered and said:

O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him unto me.

[31]

And as he was yet coming the demon dashed him down and tare him grievously.

Jesus asked his father:

How long is it that this has been upon him?

And he said, From a child. And oft-times it has cast him into the fire and into the waters to destroy him; but, if thou canst at all, help us! Have pity on us!

Jesus said to him:

That "If thou canst"! All things can be to him that believeth.

Straightway the father of the child cried, I believe; help my unbelief.

And Jesus rebuked the unclean spirit and healed the boy and gave him back to his father. And they were all astonished at the majesty of God.

And when he was come into the house, his disciples asked him privately, For what reason were *we* not able to cast it out?

Jesus saith unto them:

By reason of your little faith. For verily I say to you, if ye have faith as a grain of mustard seed ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be

impossible to you. And this kind goes not
out except with prayer.

Mark 9:16, 19, 21, 23, 29.

Matt. 17:20.

XVII

WHO IS THE GREATEST?

And they came to Capernaum; and when he was come into the house Jesus asked them:

What were ye discussing on the way?

And they were silent; for on the way the question had come up as to which of them was the greatest.

And he sat down and called the twelve and said to them:

If any one would be first he shall be last of all and servant of all. And he called a little child and set him by his side and said:

Verily I say unto you, Except ye turn and become as little children, ye shall by no means enter into the kingdom of Heaven.¹ Whosoever therefore shall make himself lowly as this little child, he shall be greatest in the kingdom of Heaven.²

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And taking him into his arms he saith to them:

Whoso shall receive one such little child in my name receiveth me; and whosoever receiveth me receiveth not me, but him that sent me. For the one who is now least among you all, this one is great.

And Jesus said to them:

See to it that ye despise not one of these little ones, for I say to you that in heaven¹ their angels do always look upon the face of my Father who is in Heaven.⁴

Throughout the Gospels the Greek makes a distinction in the use of the word for "heaven." Where heaven is spoken of as a *place* merely, the word is found in the singular number, but when as the abode of God and the blessed the plural is used. This passage affords a good illustration. In these pages the plural form of the Greek is indicated by capitalizing the word.

Mark 9:33, 35, 37. Matt. 18:3, 4, 10. Luke 9:48.

¹ τῶν οὐρανῶν.

² τῶν οὐρανῶν.

³ τῷ οὐρανῷ.

⁴ οὐρανοῖς.

XVIII

HOW MANY TIMES SHALL I FOR- GIVE?

Then came Peter to him and said, Lord,
how many times shall my brother sin against
me and I forgive him? Until seven times?

Jesus saith to him:

I say not to thee, Until seven times; but
until seventy times seven.

Again Jesus said to his disciples:

Take heed to yourselves; if thy brother
sin, rebuke him; and if he repent, forgive
him. And if he sin against thee seven
times in the day, and seven times turn to
thee, saying, I repent, thou shalt forgive
him.

Matt. 18:22.
Luke 17:3, 4.

XIX

WHO PAYS TRIBUTE?

When they were come to Capernaum, they that received the half-shekel came to Peter, and said, Does not your master pay the half-shekel? He said, Yes.

And when he came into the house, Jesus spake first, saying:

How seems it to *thee*, Simon? The kings of the earth, from whom do they receive toll or tribute? From their sons, or from those of another country? Peter said, From those of another country.

Jesus said to him:

Then are the sons free. But that we may not offend them, go to the sea, cast a hook, and take out the fish that first comes up; and when thou hast opened his mouth, thou shalt find a shekel; that take and give to them, for *me* and thee.

Matt. 17:25-27.

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XX

WHERE ARE THE NINE?

It came to pass as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village there met him ten men that were lepers, who stood far off, and lifted up their voice saying, Jesus, Master, take pity on us!

And when he saw them he said to them: Go and show yourselves to the priests.

And it came to pass that as they went they were cleansed.

And one of them when he saw that he was healed turned back, with a loud voice glorifying God, and fell upon his face at Jesus' feet, giving him thanks; and he was a Samaritan.

And Jesus answering said:

Were not the ten cleansed? Where are

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the nine? Were there none found to turn back to give glory to God except this one of another race?

And he said to him:

Rise and go on thy way; thy faith hath saved thee.

Luke 17:14, 17-19.

XXI

WHAT IT MEANS TO FOLLOW JESUS

It came to pass as they were on the road a certain scribe came up to him and said, I will follow thee wherever thou goest.

Jesus saith to him:

The foxes have holes, and the birds of the heaven their nests, while the Son of man hath not where he may rest his head.

To another Jesus said:

Follow me.

And he said, Lord, give me leave first to honor my father's funeral.

Jesus said:

Leave the dead to honor the funeral of their own dead; but do *thou* go and proclaim the kingdom of God.

Another also said, I will follow thee, Lord; but first give me leave to bid farewell to those of my house.

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To him Jesus said:

No one having put his hand to the plough
and looking behind him is the man for the
kingdom of God.

Matt. 8:30, 33.

Luke 9:58-60, 62.

XXII

AND WHO IS MY NEIGHBOR?

At one time a certain lawyer stood up and made trial of Jesus, saying, Master, what shall I do to inherit eternal life?

And Jesus said unto him:

What is written in the law? How readest thou?

He answering said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself.

Jesus said to him:

Thou hast answered rightly, this do and thou shalt live.

But he, wishing to justify himself, said unto Jesus, And who is my neighbor?

Jesus made answer and said:

A certain man was going down from Jerusalem to Jericho; and he fell among

robbers who stripped him and beat him, and departed leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. In like manner a Levite also when at the spot came and looked, and passed by on the other side. But a certain Samaritan as he journeyed came where he was, and seeing him was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings and gave to the host, and said, Take care of him; and whatever thou spendest more, I on my return will repay thee. Which of these three thinkest thou was neighbor to him that fell among the robbers?

And he said, He that took pity on him.

Then said Jesus to him:

Go, and do *thou* likewise.

Luke 10:26, 28, 30-37.

XXIII

WHOSE IS THE GOOD PORTION?

As they went on their way Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister named Mary, who also sat at the Lord's feet, and heard his word. But Martha was distracted with much serving; and she came up to Jesus, and said, Lord, carest thou not that my sister has left me to serve alone? Speak to her therefore that she come and help me.

Jesus answered and said to her:

Martha, Martha, thou art anxious and troubled about many things; while of one only there is need; and Mary has chosen for herself the good portion, that which shall never be taken from her.

Luke 10:41, 42.

XXIV

LORD, TEACH US TO PRAY

And it came to pass as Jesus was praying in a certain place, that when he ceased one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

And he said to them:

When ye pray say,

Father, Hallowed be Thy name:

Thy kingdom come:

Give us day by day our daily bread:

And forgive us our sins, for we also forgive every one that is indebted to us:

And bring us not into temptation.

Luke 11:3-4.

XXV

WHOSE WAS THE SIN?

As Jesus was passing by he saw a man blind from his birth. His disciples asked him, Rabbi, who sinned, this man or his parents, that he should be born blind?

Jesus answered:

Neither did this man sin, nor his parents but, that the works of God should be made manifest in him. I must work the work of him that sent me while it is day; the night cometh when no one can work. So long as I am in the world, I am the light of the world.

Having thus spoken, he spat on the ground, and made clay from the spittle, and spread the clay upon his eyes, and said to him:

Go wash in the pool of Siloam (which is by interpretation, One Sent). He went, therefore, and washed, and came seeing.

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Because it was on the Sabbath that the clay was made and the eyes of the blind man were opened, the Pharisees found in this an occasion of offense in Jesus, and they cast the man out of the synagogue.

Jesus heard that they had excommunicated him, and finding him, he said:

Dost *thou* believe on the Son of God?

He answered, And who is he, Lord, that I may believe on him?

Jesus said to him:

Thou hast both seen him, and it is he that is speaking with thee.

And he said, I believe, Lord, and he worshipped him.

John 9:3-5, 7, 35, 37.

XXVI

HOW LONG DOST THOU KEEP US IN SUSPENSE?

It was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking ¹ in the temple, in Solomon's porch. The Jews therefore came round about him, and said to him, How long dost thou keep us in suspense? If *thou* art the Christ, tell us plainly.

Jesus answered them:

I told you and ye believed not; the works that I do in my Father's name, these bear witness of me. But ye believe not because ye are not of my sheep. The sheep—my sheep—hear my voice, and *I* know them, and they follow me; and *I* give to them eternal life; and they shall never perish and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all, and no one is able to snatch

them out of the Father's hand. I and the Father are one.

John 10:25-30.

¹ Gr. *peripatēi*, teaching or discoursing while walking.

XXVII

IN WHAT DOES THE ABUNDANCE OF A MAN'S LIFE NOT CONSIST?

At one time when a great multitude had gathered about Jesus to hear his teachings, one out of the crowd said to him,

Master, speak to my brother that he divide the inheritance with *me*.

But Jesus said to him:

Man, who appointed me a judge or a divider over you?

And he said unto them:

Take heed and keep yourselves from all greed; for one's life consisteth not in the abundance of his possessions.

Luke 12:14, 15.

XXVIII

ARE THE SAVED FEW?

And one asked Jesus, Lord, are the saved few?

And Jesus said unto them:

Strive to enter in through the narrow door, for many, I say unto you, shall seek to enter and shall not prevail. When once the master of the house has risen up, and has closed the door, and ye begin to stand without and to knock at the door, saying, Lord, open to us, and he shall answer and say to you, I know not whence ye are, then shall ye begin to say, We ate and drank in thy presence, and thou hast taught in our streets. And he shall say: I say to you I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but

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yourselves cast out. And they shall come from the east and west, and from the north and south, and shall recline at the feast in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

Luke 13:24-30.

XXIX

WHEN COMETH THE KINGDOM OF GOD?

Being asked by the Pharisees, When cometh the kingdom of God?

Jesus answered them and said:

The kingdom of God cometh not with observation ; neither shall they say, Lo here ! or Lo there ! for behold the kingdom of God is within you.

Luke 17:20, 21.

XXX

THE QUESTION OF DIVORCE

There came to Jesus Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause?

And he answered and said:

Have ye not read that he who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother and cleave to his wife, and the two shall become one flesh? So that they are no longer two, but one flesh. What therefore God hath joined together let no man put asunder.

They say to him, Why then did Moses command to give a bill of divorcement and to put her away?

He saith to them:

Moses for your hardness of heart permitted you to put away your wives; but it hath not been so from the beginning. And

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I say to you, Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery; and he that marrieth her that is put away committeth adultery.

And he said:

If a woman put away her husband and marry another she committeth adultery.

Matt. 19:4-9.

XXXI

BRINGING THEIR LITTLE ONES TO JESUS

Then they brought unto him also their babes, that he should put his hands on them and pray; and his disciples rebuked them.

But when Jesus saw it he was displeased and said unto them:

Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven. And he took them in his arms and laid his hands upon them and blessed them.

Matt. 19:14.

Mark 10:14.

XXXII

WHAT LACK I YET?

As Jesus was going forth on his way a certain ruler ran up to him, and kneeling asked him, Good Master, what good thing shall I do that I may have eternal life?

Jesus said to him:

Why callest thou me good? No one is good but one—God alone. If thou wouldst enter into life keep the commandments.

He said, Which?

Jesus said:

Thou shalt not kill, thou shalt not commit adultery, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love they neighbor as thyself.

The young man said to him, All these have I observed from my youth; what lack I yet?

And Jesus looking upon him, loved him, and he said to him:

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If thou wouldst be perfect, go, sell all that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come, follow me.

When the young man heard that word, his countenance fell, and he went away sorrowful, for he was one that had great possessions.

And Jesus said to his disciples:

Verily I say to you, A rich man finds it hard to enter into the kingdom of Heaven.

And the disciples were amazed at his words:

And Jesus answered and said to them:

Children, how hard is it for them that put their trust in riches to enter into the kingdom of God. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they were astonished exceedingly, saying, Then who can be saved?

Jesus looking upon them, said:

With men it is impossible, but not with God, for with God all things are possible.

Matt. 19:17-19, 21-23, 24-26.

Mark 10:18, 19, 21, 23-25, 27.

Luke 18:19, 20, 22, 24, 25, 27.

XXXIII

WHAT THEN SHALL WE HAVE?

Then answered Peter and said to him,
Behold *we* have left all and followed thee;
what then shall we have?

And Jesus said to them:

Verily I say to you, that in the new generation when the Son of man shall sit on the throne of his glory ye who have followed me, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my sake, and for the sake of the gospel, shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age eternal life.

Matt. 19:28-30.

Mark 10:29-31.

XXXIV

WHOSE SHALL BE THE SEATS OF HONOR IN THE COMING KINGDOM?

And there came to Jesus the mother of the sons of Zebedee with her sons, James and John, worshipping and asking a certain thing of him.

And he said to her:

What wouldst thou have?

She saith to him, Say that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom.

But Jesus answered and said:

Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, and to be baptized with the baptism that I am baptized with?

They say to him, We are able.

Jesus saith to them:

The cup *I* drink ye shall drink, and with

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the baptism that *I* am baptized with shall ye be baptized; but to sit on my right hand and on my left is not mine to give, but is for those for whom it hath been prepared by my Father.

Matt. 20:21, 22, 23.

Mark 10:36, 38, 39, 40.

XXXV

A NEW-MADE SON OF ABRAHAM

As Jesus was passing through Jericho, a man named Zacchaeus, a chief publican, and rich, sought to see Jesus, who he was; and could not for the crowd, because he was little of stature. And he ran on before and climbed up into a sycamore tree to see him, for he was to pass that way.

And when Jesus came to the place he looked up and said unto him:

Zacchaeus, make haste and come down; for to-day I must stay at thy house.

And he made haste and came down and received him joyfully.

And when they saw it they all murmured, saying, He is gone to be guest with a man that is a sinner.

Zacchaeus stood and said unto the Lord, Behold, the half of my possessions, Lord, I give to the poor; and if I have wrongfully

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exacted aught of any one, I restore four-fold.

Then said Jesus unto him:

To-day has salvation come to this house, forasmuch as he himself is a son of Abraham. For the Son of man came to seek and to save what had been lost.

Luke 19:5, 9.

XXXVI

WHY THIS WASTE?

Six days before the passover Jesus came to Bethany, where Lazarus was whom he had raised from the dead. They made him therefore a supper there, and Martha served, while Lazarus was one of those at the table with him.

Then brought Mary an alabaster cruse of pure nard, very costly, and breaking the cruse she poured it upon the head of Jesus, and anointed his feet and wiped them with her hair; and the house was filled with the odor of the ointment. At this some of the disciples were displeased, and one of them, Judas Iscariot, who was about to betray him, said, Why was not this ointment sold for three hundred shillings and given to the poor? This he said, not because he cared for the poor, but because he was a thief and having the box took away what was put in it.

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But Jesus said:

Permit her. Why trouble ye her? She hath wrought a good work on *me*. For the poor ye have always with you and whenever ye will ye can do them good; but *me* ye have not always. She hath done what was in her power; she hath anticipated my burial, and anointed my body beforehand. Verily I say to you, Wherever the Gospel shall be preached throughout the whole world that also which she hath done shall be told for a memorial of her.

Matt. 26:10-13.

Mark 14:6-9.

XXXVII

IS IT LAWFUL TO GIVE TRIBUTE TO CÆSAR OR NOT?

Then went the Pharisees and took counsel how they might ensnare Jesus in his talk, so as to deliver him up to the power and authority of the governor. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute to Cæsar or not?

But Jesus perceiving their wickedness said to them:

Why make ye trial of me, ye hypocrites? Show me the tribute money.

And they brought him a denarius.

And he saith to them:

Whose is this image and superscription?

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They say to him, Cæsar's.

Then saith he to them:

**Render then to Cæsar the things that are
Cæsar's, and to God the things that are
God's.**

Matt. 22:18-21.

XXXVIII

A QUESTION OF NOT KNOWING THE SCRIPTURES NOR THE POWER OF GOD

There came to Jesus certain of the Sadducees, they that say that there is no resurrection; and asked him, saying, Moses said that if a man die leaving no son, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brothers; and the first took a wife and died childless; and in like manner the second took her, and the third also, unto the seventh; and last of all, the woman died also. In the resurrection, therefore, whose wife shall she be? For the seven had her to wife.

Jesus answered and said to them:

Ye do err, not knowing the Scriptures, nor the power of God. The sons of this age marry and are given in marriage; but they that are accounted worthy to attain

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to that age and the resurrection of the dead, neither marry nor are given in marriage; for neither can they die any more, for they are equal unto the angels and are sons of God, being sons of the resurrection. But that the dead are raised, have ye not read in the book of Moses, in the place concerning the Bush, how God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.

Matt. 22:29.

Mark 12:26, 27.

Luke 20:34-36.

XXXIX

WHICH IS THE GREAT COMMAND IN THE LAW?

But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together again. And one of them, a lawyer, asked him a question, trying him: Master, which is the great command in the law?

And Jesus said to him:

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the great and first command. The second, like it, is this: Thou shalt love thy neighbor as thyself. On these two commands the whole law hangeth, and the prophets.

Matt. 22:37-40.

XL

WHEN SHALL THE END BE?

As Jesus went out of the temple one of his disciples saith to him, Master, behold what stones and what buildings!

And Jesus saith to him:

See ye these great buildings? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

And as he sat on the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming and of the consummation of the age?

And Jesus saith to them:

Take heed that no one lead you astray. For many shall come in my name, saying, I am the Christ, and shall lead many astray. And ye shall hear of wars and rumors of

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wars. See that ye be not troubled; for these things must needs come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places. All these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you and ye shall be hated of all the nations for my name's sake. And then shall many take offense; and they shall deliver one another up, and shall hate one another. And many false prophets shall arise and shall lead many astray. And because iniquity shall be multiplied the love of the many shall grow cold. But he that endureth to the end *he* shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony to all the nations. And then shall come the end.

Matt. 24:4-14.

XLI

HOW CAN WE KNOW THE WAY?

At the last passover supper Jesus said to his disciples:

In my Father's house are many mansions; if not I would have told you; for I go on to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself, that where *I* am *ye* may be also. And where I go ye know the way.

Thomas saith to him, Lord, we know not where thou goest, and how know we the way?

Jesus saith to him:

I am the way and the truth and the life: no one cometh unto the Father except through *me*. If ye had known me ye would have known my Father also; from henceforth ye know him and have seen him.

John 14:2-4, 6, 7.

XLII

QUESTIONS TO PHILIP—THE STILL UNSATISFIED

Philip saith to him, Lord, show us the Father, and it is enough for us.

Jesus saith to him :

Have I been so long time with you and thou knowest me not, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak to you I speak not from myself; the Father abiding in me himself doeth the works. Believe me that I am in the Father, and the Father in me; or if not, through the works themselves believe.

John 14:9-11.

XLIII

HOW COMES IT?

Judas—not Iscariot—saith to Jesus, Lord, how comes it that thou art to manifest thyself to us, and *not* to the world?

Jesus answered and said to him:

If any one love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him.

John 14:23.

XLIV

THE SOLEMN QUESTION OF THE HIGH PRIEST

At the trial of Jesus before Caiphas, the chief priests and the whole council sought witness against Jesus to put him to death, and found it not. For many bare false witness against him, but their witness agreed not together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

But he was silent and answered nothing.

And the high priest said to him, I adjure thee by God, the living God, that thou tell us if *thou* art the Christ, the Son of God?

And Jesus said:

I am; and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.

Mark 14:62.

XLV

PARADISE, THE ANSWER TO THE HUMBLE REQUEST OF A POOR SINNER TO BE REMEMBERED

At the same time with Jesus were crucified two robbers, one on his right hand and the other on the left.

And one of the robbers railed on Jesus, saying, Art not *thou* the Christ? Save thyself and us. But the other answered and rebuking him said, Dost *thou* not even fear God when thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom.

And Jesus said to him:

Verily I say to thee, to-day thou shalt be with me in Paradise.

Luke 23:43.

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XLVI

LOVEST THOU ME?

The third appearance of Jesus to his disciples after he rose from the dead was on this wise:

There were together Simon Peter, and Thomas, and Nathanael, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I go a-fishing. They say to him, We also come with thee. They went forth and entered into the boat; and that night they took nothing.

And when the day was now breaking, Jesus stood on the shore, yet his disciples knew not that it was Jesus.

Jesus then said to them:

Children, have ye anything to eat?

They answered him, No.

And he said to them:

Cast the net to the right side of the boat and ye shall find.

They cast, therefore, and now they were

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not able to draw it for the multitude of the fishes (ἰχθύων).

That disciple whom Jesus loved said therefore to Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked) and cast himself into the sea. And the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes (ἰχθύων). When they got out upon the land they saw a fire of coals laid and fish (ὀψάριον) laid thereon and bread (ἄρον).

Jesus said to them:

Bring of the fish (ὀψάριον) which ye have now taken.

Simon Peter therefore went up and drew the net to land, full of great fishes (ἰχθύων), a hundred and fifty and three; and for all there were so many, yet was not the net broken.

Jesus saith to them:

Come and breakfast.

And no one of the disciples dared ask him, Who art thou, knowing that it was the Lord.

Jesus cometh and taketh the bread and giveth them, and the fish (ὀψάριον) likewise.

When then they had breakfasted, Jesus saith to Simon Peter:

Simon, son of John, lovest thou (ἀγαπᾷς) me more than these?

He saith to him, Yes, Lord; thou knowest that I love (φιλῶ) thee.

Jesus saith to him:

Feed my lambs.

Again Jesus saith to him a second time:

Simon, son of John, lovest thou (ἀγαπᾷς) me?

He saith to him, Yes, Lord; thou knowest that I love (φιλῶ) thee.

Jesus saith to him:

Tend my sheep.

Jesus saith to him the third time:

Simon, son of John, lovest thou (φιλᾷς) me?

Peter was grieved that he said to him the third time, Lovest thou (φιλᾷς) me?

And he said to him, Lord, *thou* knowest all things, *thou* knowest that I love (φιλῶ) thee.

Jesus saith to him:

Feed my sheep. Verily, verily, I say to

thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shalt gird thee, and carry thee whither thou wouldest not.

And when he had spoken thus, He saith to him:

Follow me.

Peter, turning about, seeth the disciple whom Jesus loved following, who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him, saith to Jesus, Lord, and what of this man?

Jesus saith to him:

If I will that he tarry till I come, what is that to thee? Follow *thou* me.

John 21:5, 6, 10, 12, 15-19, 22.

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XLVII

LAST QUESTION OF THE DISCIPLES —LORD, DOST THOU AT THIS TIME RESTORE THE KINGDOM TO ISRAEL?

At the last meeting of Jesus with his disciples before his ascension, when they were come together, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

And he said unto them:

It is not yours to know times or seasons which the Father has placed within his own authority. But, ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses both in Jerusalem and all Judea and Samaria and unto the uttermost parts of the earth.

Acts 1:7, 8.

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